THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY

QUARTERLY REVIEW

EPTEMBER, 1960 ONE SHILLING No. 24

The Churches' Fellowship for Psychical Study

31A CHAPEL ROAD, WORTHING, SUSSEX (Worthing 3322)

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HURCHES' FELLOWSHIP FOR PSYCHICAL STUDY
QUARTERLY REVIEW

Editor - - REGINALD M. LESTER

EPTEMBER, 1960 No. 25

HE BISHOP OF SOUTHWARK OUR NEW VICE-PRESIDENT

We are very pleased to be able to report that the t. Rev. Mervyn Stockwood, Bishop of Southwark, as kindly consented to be Vice-President of The hurches' Fellowship, in succession to the late anon W. S. Pakenham-Walsh.

The Bishop of Southwark is one of our loyal pporters, and members will be happy to read on nother page that he will be the principal speaker our Annual At Home at Caxton Hall on October 9th.

LONDON ANNUAL CONFERENCE

All is now set for a first class Conference at erridge House, West Hampstead for the week 2th to 16th September, culminating on the evening 17th September with the Maurice Elliott lemorial Lecture at Caxton Hall.

There is a slight alteration to the programme ublished in our June issue. The opening lecture n Monday afternoon will be by Miss E. Baerlein n " Radionics," and Col. Lester's lecture has been ut forward to 11 a.m. on Wednesday, when it will rm the subject for the Discussion Groups leeting afterwards.

There will be no evening lecture on Monday, ut instead at 8 p.m. will be held a Churches' ellowship Service at Emmanuel Church, Lyncroft ardens, West Hampstead (close to Berridge ouse), by kind permission of the vicar, the Rev. Dover Wellman, M.A.

No further applications can be accepted after h September. These should be sent to Mrs. G. vian, 46 Lyford Road, S.W.18, enclosing amped addressed envelope for reply.

Inclusive charge per day—£1 12s. 6d. Separate eals may be booked by non-residents: Lunch o'clock), 5s., Tea, 2s., Dinner, 5s. 6d.

MAURICE ELLIOTT MEMORIAL LECTURE

As announced in our June issue, the first lecture is to be given at the Caxton Hall, Westminster, on Saturday, 17th September, at 6.30 p.m., when the speaker will be The Rev. Dr. John Macdonald, M.A., B.D. Col. Lester will take the Chair.

Admission will be by ticket obtainable from Miss White at our Worthing office; Members 2/-, Non-members 3/-. Everyone holding a ticket will be assured of a seat, but they will not be reserved in advance. Please enclose a stamped addressed envelope.

We hope the clergy members of the Fellowship will make a special effort to be present at this first lecture.

We are also looking forward to welcoming Mr. S. Morse-Brown, the artist who, is very kindly presenting to the Fellowship a life-size head and shoulders portrait of the Rev. Maurice Elliott in oils. The portrait will be on view at the lecture.

Mr. Morse-Brown, who is a member of the Fellowship, met Mr. Elliott on many occasions before he passed on, but was not able to commence the portrait owing to his many professional commitments. Mr. Morse-Brown tells us that since he can never paint a satisfactory portrait from a single photograph, he is using a number of photographic records of Mr. Elliott to assist him in recollecting the strong and attractive personality that made such a deep impression on him.

We are much looking forward to seeing the portrait from the brush of this fine artist. His sitters include:—

His Royal Highness the Duke of Edinburgh;
Field Marshal Alexander;
Field Marshal Montgomery;
General Sir Alan Cunningham;
Admiral Evans of the Broke;
Sir John Laurie, Lord Mayor of London (life-size oil in Guildhall);
Dame Margaret Lloyd George;
General Sir Gerald Templer;
King Umberto of Italy;

and very many other distinguished personalities.

Mr. Morse-Brown is a Council member of the Pastel Society, and exhibitor at the Royal Society of Portrait Painters and the principal London exhibitions.

LIBRARY GIFTS

We are very grateful to Mr. Alex Sim of London, E., for the gift of a number of useful books on psychical research which he has presented to the Fellowship lending library.

EDITORIAL COMMENT

" We live in an age which rightly asks for evidence: the scientific outlook has penetrated in some degree into everyman's thinking ". These are the words of the noted author and physicist, Raynor Johnson, in the preface to his latest book: *Watcher on the Hills*. He shows how absurd it is to believe that the only evidence to be weighed is that which our five senses provide.

But he also stresses another thing, which seems to me to have a significant bearing on the path we are treading in our Churches' Fellowship. That is, that evidence does not only come through psychical phenomena, which we should after all only regard as the first stepping stone to a much deeper kind of spiritual development.

Psychical phenomena has provided valuable evidence, and with it a new knowledge, but this leads on to a more mystical type of study, when experiences of a much richer kind are received through moments of illumination and inner inspiration and attunement.

There is a solid core of testimony of mystical experiences received by the ordinary person which can bear most fruitful study, and which may afford even more convincing evidence of the higher levels of reality.

That more and more people are turning their attention to the Realm of the Spirit is to be seen in the trend of articles in daily newspapers and in publishers' book lists. A striking editorial leader under the above title recently appeared in the Kent and Sussex Courier, written by one of my good journalistic colleagues, who brought the cutting for me to read when we had snatched an afternoon in Scotland away from conference sessions, and were steaming down the lovely Kyles of Bute.

In his editorial, he writes: " The vast—and from the point of view of science—unexplored region of the human spirit is a hinterland of mysterious potential. Man, in his evolving experience, draws nearer and nearer to a realisation, quite apart from faith and creed, that he is functioning at more than one level of consciousness and that life as we know it is only a part—perhaps a very small part—of his actual Being. . . .

" We are on the threshold of tremendous things; the veil that divides spirit and matter is growing very thin and there is good reason to believe that before very long spiritual law will be as widely known as natural law, while its application may bring the realm of miracles into everyday experience."

(*Continued foot of next column*)

BISHOP OF SOUTHWARK AT ANNUAL AT HOME

One of our most popular events, the Fellowshi Annual At Home, will again be held at Caxto Hall, Westminster, on Wednesday, 19th October, a 6 for 6.30 p.m. The innovation of the Bring an Buy Sale has proved so successful during the pas two years, that this will again be repeated, and wil be combined with the At Home as previously Small articles sent in by members last year brough us in a very useful amount for the Fellowshi funds, and we shall appreciate the same kin help again this year. Anything in the way of hom produce, household goods, books, etc. will be mos welcome.

This year we shall have the pleasure of the Bisho of Southwark, our new Vice-President, bein present and giving us a short address. All member on arrival will be welcomed by our President, Si Cyril Atkinson and Lady Atkinson, and ou Chairman, Lt.-Col. Lester and Mrs. Lester Members are reminded that accommodation i limited to 200, and those who have not yet applie for tickets should write without delay to Mrs J. Sydney, 47 Philbeach Gardens, S.W.5, sendin 4/- (which includes buffet), together with stampe addressed envelope.

CHRISTMAS CARD

It is hoped that the 1960 Fellowship Christma card will be on view at the Annual At Home a Caxton Hall on October 19th.

Some members, and especially new membe who did not use last year's Christmas card, ma like to buy some of these at the reduced price o 2½d. each, as we still have a small stock in hand

Applications, with remittance and return postag should be sent to Miss A. E. White at our Worthin office.

EDITORIAL—(*continued*)

It is encouraging when newspapers begin t print thoughtful and inspiring leaders of thi nature, in contrast to the sensational salaciousnes of some of our so-called " popular " Press, wh descend to vulgar and irresponsible journalis that does nothing but harm.

In his address to the East Anglia Conferenc the Rev. Bertram Woods suggested that an aspe of our work in the Fellowship that has not yet bee fully understood is the one that deals with ou own development of spiritual powers. He though we should study mysticism as part of our researc and other gifts will then flower normally as w develop spiritually.

There is indeed one thing we should alway guard against; we must at all times keep the psych in proper relation to the spiritual.

R.M.

SOUTH WESTERN COUNTIES CONFERENCE

Applications have been coming in so steadily for the Mamhead Park Conference on 4th and 5th October, that accommodation will soon be filled, so that any members who are proposing to attend and have not yet sent in their applications to Mr. Roland Lazenby at " Houston ", Jacks Lane, Barton, Torquay, should do so within the next week. Those coming by the day only are asked to notify which meals they wish to book, so that the requisite catering arrangements may be made.

There is also a slight alteration to this Conference programme, as published in our June issue. The opening lecture will be by Mr. John Benians on Tuesday morning, and Major Tudor Pole's lecture will be on Wednesday morning.

Will any members who are vegetarians please state when applying, so that necessary catering can be arranged for such members.

OUR FOUNDER'S VISITS

On 23rd June Col. Lester addressed a well attended open meeting organised by the Ripon Group, in Ripon Cathedral Library, at which Canon Bartlett took the Chair. A number of clergy were present and took part in the subsequent discussion. The meeting was arranged by Mrs. Bradfer-Lawrence.

On 24th June Col. Lester gave a talk to the Leeds Group, which again produced a most interesting open discussion afterwards.

On 23rd July he gave a similar talk to the Exeter Group.

Members will no doubt have noticed a curious misprint in our last issue, in which Col. Lester was reported as having addressed the " British Group." This, of course, should have read: " Bristol Group."

Forthcoming visits by Mrs. Lester and himself are as follows:—

September 1st—Open meeting at Christ Church Hall, Ellacombe, Torquay. Address: " An investigation into Exorcism and Mental Health."

September 10th—Open meeting of Isle of Wight Group at Shanklin. Subject of address as above.

September 14th—London Annual Conference. Address: " What Is Evidence?"

October 11th—Manor Road Church, Paignton: member of panel of Brains Trust " Life after Death."

October 18th—Address to Miss Frances Banks's Group at Kensington.

October 21st—Ashtead, Surrey, Group. Address: " Some problems of Spiritual Healing."

October 22nd—Southampton Group. Address: " What Is Evidence?"

THE ANNUAL DINNER

A feature of the 1960 Annual Dinner of the Churches' Fellowship at St. Ermin's Hotel, Westminster, was the stimulating speeches—perhaps the most inspiring to which we have listened at any recent social function.

The President, Sir Cyril Atkinson and Lady Atkinson attended, and Col. Lester took the Chair. In welcoming the guests, he said how pleased we were to have with us the Baroness Ravensdale and the Rev. Dr. Leslie Newman. As the Fellowship now entered its seventh year, its progress was becoming more and more evident, and it had become firmly established as an influential factor in the Christian church. Our field of activities and research was widening—as it should do—and we were gathering increasing support from many new quarters.

Proposing the toast of " The Churches' Fellowship for Psychical Study ", the Baroness Ravensdale said:—" I am honoured to be invited to be with you tonight at your Annual Dinner. I too want to know more of those things spiritual and scientific. There are more things in heaven and earth than we realise.

As Canon Carpenter once expressed to you at your Annual Remembrance Service: 'the universe within must be investigated alongside the universe without.' I pray that science and religion are beginning to walk hand in hand in friendship and inner searchings rather than in bitter conflict.

Research must go on, and right quickly. What of all these space ships? What are they finding? Why should there not be human beings as advanced as us, or more so, trying to communicate with us? Who knows?

It is absolutely necessary for the Church to pull itself together and consider psychic matters, if only to assist itself in the long bewilderment of what happens in life after death, or the survival of human personality. Belief in a future life is a religious matter. Most great faiths acknowledge and assert the survival of the human spirit after the dissolution of the physical body.

Of course, our belief in the survival of human personality is rooted in the life after death and the Resurrection of Jesus Christ. Surely nothing can be lost in psychic study by close scrutiny of evidence, but only done by properly qualified persons and not by " quacks."

Have you published a Report on the findings of your Fellowship? I want from you collated evidence which is reliable to provide proof to bring in others to your fold. I want clarification on why many spiritualists divorce spiritualism from religion. Some regard it as a new religion. Are they able to distinguish credulity from real evidence? What qualifications do you require from your

investigators? This is of gigantic importance to you.

What again is the Fellowship able to do for those who are in serious difficulties about psychical investigation? The late Dr. Barnes, Bishop of Birmingham, once wrote in a book: *Spiritualism and the Christian Faith*, 'I hold that all the well attested evidence on which the theory of spirit communication is based, will ultimately be explained by a fuller knowledge of the interchange of consciousness between living persons.'

This raises questions of tremendous scope. Yet the Fellowship is right to study them and to pursue truth fearlessly. There is a residuum of evidence which is not explained and which is not settled by scoffing. My plea is for careful and competent psychological investigation. Telepathy, clairvoyance and pre-cognition are not hallucinations or cooked up tales. It is part of the human mind. Jesus knew what was in Man. Jesus knew their thoughts, and knowing their thoughts, he spoke with them. Was it His divine nature or sixth sense?

Medical knowledge has at last got to acknowledging psycho-somatic healings. Today it is still a sound adage to say: 'Thy faith hath made thee whole.' The Bible—Old and New Testament—abounds with instances of psychic phenomena and these were looked on as revelatory. What is all this piling up for the Christian to ask himself? Were those in centuries past, and are their counterparts today, still revelatory, and have they intrinsic value—whether they appear through mediums, dreams, dual personalities and such like?

You cannot hold back the vast increasing interest in these phenomena, whether from the scientific or religious angle. None of us can afford to remain aloof. The Church *must* not remain aloof and must hurl herself into the breach. This Society could be their oracle—their Delphic oracle—on these matters, as need it she does to guide her in these new paths.

They are not new really; they are centuries old, only she and countless more have not been led in the right way as yet. 'The eyes to see and the ears to hear.' The time is ripe now. Man's mind in scientific nuclear research has outstripped the development of his soul, and he has lost the latter for a mess of pottage.

And yet the signs and portents are all around him, often sadly misused by fakes and charlatans. We want no more of that. Look at our hearts tonight. Go on searching seriously, and quietly in the watches of the night when Christ will come unto you and whisper: 'I know all about psychic phenomena. I am the Resurrection and the Life.'"

Responding to the toast, the Rev. Bertran Woods thanked Lady Ravensdale for what she ha said, and the points she had made. He emphasise the important aspect of our Fellowship's work that the true context of the study of psychics i the Christian Faith, and the true environment i Christian fellowship.

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In a most able speech, Miss A. E. White, ou Assistant Secretary, proposed the toast "Ou Guests" and said that the Fellowship was delighte to welcome Baroness Ravensdale of Kedleston She was to have been with us last year but un fortunately had to take her place in the House o Lords to speak that evening.

Our second official guest was the Rev. Dr Leslie Newman, minister of a large church i Brighton, of which one of their most importan activities is the Sunday night service held at Th Dome, when Dr. Newman preaches to a congrega tion of up to 2,000 people. Miss White said tha she and Mr. Elliott had on many occasions take part in these exhilarating Sunday services and word of great wisdom, power and spiritual uplift were being poured forth to help that very privilege congregation.

Our two courageous guests were following i the footsteps of the giant pioneers of 30—40 years ago who, if they were with us today, would suppor the work the Fellowship is doing. Things were moving, and moving quickly. Twenty years ago the Rev. Maurice Elliott left the Church because the then Bishop of London asked him to discontinue meetings for psychical research in his Church hall Today the Rev. J. D. Pearce-Higgins, Vicar o Putney, can invite a sensitive to address a meeting after the Sunday evening service without fear o being asked to resign by his Bishop. We work on a programme of Faith, Hope and Charity Faith in the rightness of our cause; Hope that more and more people will come to realise the impor tance of this subject; and Charity towards those who for one reason or another cannot co-operate with us at the moment, because we know we are bound to win in the end.

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Responding for the guests, Dr. Newman said that he had not found it easy in the first place to come into the Fellowship: "My training was against it, not because I had not been to séances but because I had. I thought I could explain psychologically most of what I had seen. Because I came with that background, I valued your challenge Having spent many years studying psychology, and running a clinic with psychologists and doctors and having a great interest in mental healing, was not prepared for what happened.

One day a simple lady came to the clinic looked me in the face and said 'I have been sent t

(*Continued foot of page* 5, *column* 1

DATES TO REMEMBER

MONDAY TO FRIDAY, 12TH TO 16TH SEPTEMBER—London Annual Conference, Berridge House, Hampstead.

SATURDAY, 17TH SEPTEMBER, 6.30 p.m.—Maurice Elliott Memorial Lecture, Caxton Hall.

TUESDAY AND WEDNESDAY, 4TH AND 5TH OCTOBER—South Western Counties Annual Conference, Mamhead Park, Devon.

WEDNESDAY, 19TH OCTOBER — 6 for 6.30 p.m.—Annual At Home, Caxton Hall.

NNUAL DINNER—(*continued*)

ou by God'. 'What for?' I asked her. She said ie had to go into the Royal Infirmary to have an peration but she looked at me and said 'I am not oing. I have been sent to you'. 'What do you xpect me to do?' I asked. 'Pray for me'. We oth knelt down and she prayed with me. When ie stood up she said 'I am cured'. She had been o three well-known specialists, all of whom said he had this complaint. She has never been to ospital and has been working now for 12 years n the 'buses. She has since been back to the three pecialists who said 'there is nothing wrong with ou.'

However you explain that kind of thing, I ealised for the first time that there was spiritual ealing for this world unconnected with the kind f things I had previously been doing. There is tremendous reservoir of power. This woman ad had no extraneous treatment at all. I knew othing about Odic Force or the etheric body. I ave read a great deal since, but this experience hich happened in a minister's vestry, normally sed as a clinic, told me that it does not matter here it happens. I had to re-arrange my life. have since seen it happen many times, and having ead most widely about it I am still very ignorant; or I do not know how it happens.

I think we people interested in psychical matters ust co-operate with the doctors. I am quite ure there has been a lot of mistakes on this. ne doctor friend of mine sends patients to me nd I send my folk to him. He will listen to almost nything I say. I believe there are mental troubles, piritual troubles and organic troubles."

Dr. Newman spoke warmly of the work the hurches' Fellowship is doing, and of its aims and urpose.

In view of the fact that the increased price of ie Dinner this year, owing to rising hotel costs, ept a certain number of members away, the ouncil has since made arrangements to hold the 961 Annual Dinner at Church House, Westinster, at a greatly reduced charge.

The Secretary's Causerie

Every week or two my phone rings and either the Press or some interested organisation asks for the Fellowship's views on a variety of matters to do with Psychic and Spiritual Healing, all of which indicates the fact that we are becoming known as a reputable body whose views are worth considering. There has been a quite remarkable change of front recently, and many Church leaders and publications are showing a sympathetic interest in what the Fellowship is endeavouring to do. A letter of mine sent to all the religious journals was published in every case except one, and a considerable number of enquiries from people of all denominations has resulted. These are the very folk we are seeking to interest and help.

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On July 11th the Central Healing Committee, augmented by Mrs. Burton, and Messrs. Harry Edwards, Gordon Turner, and Geoffrey Murray, held a special session to discuss the findings of the questionnaire which was sent out to Spiritual Healers nearly two years ago. The discussion was most stimulating and enlightening, and when we adjourned we all felt we were doing something positive towards a greater understanding of this fascinating yet mysterious subject.

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Long Melford with its fine old "Wool" Church is worth a visit anytime. But it was specially worth one recently when a Conference of the Fellowship was held there, at the vicarage, under the leadership of the vicar, and one of the founder members of the Fellowship, Rev. F. S. W. Simpson.

It was my privilege to go there, and speak at the first session, on "The True Setting for Psychical Study and Development". These Conferences are a valuable part of our work, and I hope more regions will organise their own. I will always be happy to do whatever I can to help.

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Do not forget—if you would like me to visit your Group give me plenty of notice and I will do my best to oblige. I always enjoy these visits and would like, wherever possible, to make them annual events. So don't hesitate to contact me.

TAPE RECORDINGS

The Fellowship continues to increase its stock of tape recordings of addresses, etc., and members are reporting that they find them extremely helpful in introducing newcomers to the subject of psychical research, and also for study group meetings. Discussions follow which are very profitable, and give members an opportunity of expressing their ideas and voicing their problems. These tapes may be obtained on application to our Worthing office.

EAST ANGLIA CONFERENCE

The East Anglia Conference held at the end of June at Long Melford Rectory, Suffolk, by kind permission of the Rev. F. S. W. Simpson, was most successful and well attended. It is regretted that space does not permit of the reprint of the excellent lectures, but some of these were tape recorded and are obtainable for Study Groups on application to our Worthing office.

Some brief extracts are given in the following condensed report. On the opening day, the Rev. Bertram Woods gave a review of the Fellowship's work, in the course of which he said:—

" Thinking first of the Organisation there are two Central Committees—one dealing with psychic matters in general and the other with Spiritual healing. We have been getting into gear. The Research Committee is working on several lines going into the questions of psychic phenomena, examination of MSS, testing of mediums, etc.

We have prepared leaflets for the use of Study Groups. Not a great deal has been written from our standpoint—from the Christian standpoint—so we must start from there, as we do need this kind of information.

The Healing Committee is doing research work too and has been busy with a questionnaire that we put out containing 60 questions on various aspects of spiritual healing. We had about 120 replies giving most valuable information; and we have found that there are several secondary factors in this healing. This research work will give us more knowledge on the subject. We are only in the infancy of this branch of research. There is a channel here of healing that people are aware of and that a few people can use and it does produce results.

Most of the Groups meet for study and alternate between Spiritual healing and psychic phenomena. One of the little problems is that after a year or two's study some Groups have asked: " Where do we go from here?" So we have provided a syllabus for a three years' study, aimed at giving members some working knowledge.

As a Churches' Fellowship we ourselves ought to be as deeply immersed in Christian thought and fellowship as we can be to form a background for our studies. I feel sure that an aspect of our work in the Fellowship that has not yet been fully understood is the one that deals with our own development of psychic and spiritual powers. I do not think it is enough merely to discuss and study these things. It if is true that we are spiritual beings all this must issue in something in ourselves. I have become aware that there is a method of development that we as Christian people can use that has nothing to do with developing ' circles ', which is, I think, far more effective and keeps the psychic in proper relation to the spiritual. I think we should study mysticism as part of our studies and these gifts will then flower normally when we develop spiritually. Let us not covet the lesser gifts."

The afternoon's session was a tape recording arranged by the Rev. Allan Barham of Miss Grace Rosher's experiences with automatic writing with which most of our members are now familiar, including the expert findings of the well-known professional graphologist who was called in at the time, and pronounced the writings genuine.

The evening session was given by the Rev. John Dening on " Hauntings in an Essex Church," at which he said:

" The difficult position in one sense is that the story of this haunting is such a long and exciting one that it is not easy to know where to begin or end. The story includes an account of sittings with a sensitive which were held in Langenhoe Church and elsewhere in Essex in an endeavour to release two earthbound spirits ".

Mr. Dening told us that he had written a book giving details of the incidents leading up to the final release which included psychic manifestations of many kinds, such as the apparition of a young woman in Elizabethan costume, doors being invisibly closed, haunted rooms in a local farm-house (connected with the story), white hand prints on the Church door; the cleverly timed smashing of a glass lamp funnel during the singing of a hymn about the after life, and candles that went out for no apparent reason, etc.

Mr. Dening felt that there was some real work to be done here to investigate the cause of these happenings, and it was discovered that two spirits, a man and a woman, had been earthbound in that area for about 300 years, and how eventually they were released will be told in Mr. Dening's book.

At first the man in the story was arrogant and completely unco-operative, but eventually through the patience of the sensitive and other members of the Group he came to recognise the fact that he had passed over and was released from his earth-bound condition.

At the second day's opening session, a paper was was given by the Rev. R. W. Eastment entitled *Beyond the Five Senses*, in which the speaker covered about forty years of personal experience of the supernormal, first as a layman, but especially in his Anglican ministry. The tabulated headings of the paper were: Telepathy; Guidance from Higher Intelligences; and Spiritual Healings.

Experience had shown that frequently, when planning his private affairs, the Higher Powers were clearly (and still are) well ahead of him; in one outstanding instance, fifteen years ahead. Constant awareness of Unseen Help had constrained him to reverse the old proverb from " seeing is believing " to " believing is seeing ".

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CHRISTIAN SYMBOLISM

If our readers want a really fine book on Christian symbolism, and a help to the understanding of the problem of "communication" which is one of the great difficulties that face Christians today in trying to put their message over to a world which no longer thinks or speaks in the old religious terminology I cannot do better than recommend a book published by S.C.M. Press at about 25/-, called *Symbolism in the Bible and Church*, by Rev. Gilbert Cope who is staff tutor at Birmingham University extra mural department, and really knows what he is talking about. The book is beautifully illustrated (hence the price!) and is based on the standpoint of Jungian psychology with its archetypes and basic patterns. Salit also deals with basic patterns but uses a terminology of his own—plasma photography—referring to the process whereby the basic geometric patterns of the world impress themselves on the inner consciousness of man. Both writers emphasise how much more potent is the appeal of symbols which reach down into the subconscious mind of man than that of those which appeal only to the conscious mind, and this is a helpful study in the process of self knowledge which I suppose we are all pursuing.

J.D.P.H.

EAST ANGLIA CONFERENCE—(*continued*)

One of the first steps in the reverent approach to psychic matters, the speaker contended, is to pray regularly for the (so-called) dead. Many who have passed over without any belief in a future life sorely need the prayers of their loved ones. The sadder or more tragic the circumstances of the earth life, the more urgent the need for help—*on both sides.*

Often a seemingly casual reference in conversation can bear unbelievably rich fruit in the spiritual field. Because of this, no opportunity should ever be neglected.

In conclusion, the speaker stressed the truth, sometimes overlooked and often underestimated, that the greatest therapeutic agent in the TWO worlds is LOVE.

At the final session, the well-known sensitive Mrs. Ena Twigg gave a talk and demonstration. The drawing room of the rectory was filled to capacity by an audience who listened with great interest to Mrs. Twigg's description of those from the Other Side who had come to contact someone in the audience. There was recognition in all cases, including one in which a mother was able to give to her son such evidence as proved to his critical mind that she was indeed in touch with Mrs. Twigg, and he went home a very thoughtful and interested man.

EVIDENCE OF SURVIVAL

Sir William Barrett, F.R.S., Professor of Physics at the Royal College of Science has said: "It is impossible to reject the evidence—I might quote scientific men, trained observers, throughout the Continent and America, as well as in England, who, after long and patient inquiry, have been driven to a belief in the genuineness of the phenomena, the explanation of which all agree must be found in some department of knowledge new to science. . . . Miracles, as most theologians, from Augustine onwards, have said, do not happen in *contradiction* to nature, they are not supernatural events, but only transcend what is at present known to us of nature. We cannot pretend to determine the boundary between the natural and the supernatural until the whole of nature is open to our knowledge. To talk, therefore, of apparitions and spiritiualistic phenomena as supernatural is obviously incorrect. They are, in fact, *supernormal* phenomena".

Professor Hornell Hart has pointed out that:

Even were we to suppose that these phenomena did *not* occur either in Bible days or today—*our psychologists* would have to face an *enormous problem* in view of:

(*a*) *The detailed* accounts given of such phenomena;

(*b*) The specificity and numerousness of the reports from more or less all over the world.

(*c*) *The fact that* some of the witnesses and some of the persons who have accepted such reports have been, and still are, people of *high intelligence* and *integrity.*

MAURICE ELLIOTT MEMORIAL FUND

Below are the names of members who have kindly subscribed to the above fund since the issue of the June Review:—

	£	s.	d.
Brought forward	287	17	5
Bruce, R.	1	0	0
Gastrell, Mrs. R. . .		10	6
Cottingham, Miss . .		10	0
Wallace, H. O. . .	1	0	0
Williams, Mrs. M. N.	1	1	0
Bournemouth Group	2	0	0
Egerton-Swann, Mrs.		10	0
Irving, Miss E. . .		5	0
Dennis, Miss E. . .	1	0	0
Lucas, Commander W.		10	6
Simpson, Rev. F. S. W. and Mrs. Simpson . .	5	5	0
Neal, C.		18	0
Price, Miss M. . .	1	0	0
	£303	7	5

Through the generosity of members we have now reached our target of £300 and our grateful thanks go out to all those who have responded so liberally.

THE 'PALM SUNDAY' CASE

By Dr. R. CROOKALL, D.SC., PH.D.

The Society for Psychical Research was founded in 1882 by Professors Barrett and Sidgwick, Dr. Gurney, F. W. H. Myers, etc. Myers was its chief inspirer. When, in 1901, he died, a large body of evidence, in the form of "communications" received through sensitives, of verified "memories" of people who had formerly lived on earth, had been assembled. On this basis alone, i.e., apart from that of apparitions, etc., the hypothesis of survival was accorded a high degree of probability. In fact, the only weakness of any moment in the case for survival was the possibility that certain of the "memories" might have not come from surviving souls but from living people, by a process of telepathy. Some method of dealing with this weakness in the evidence was being sought.

Soon after the death of Myers (and of other founders of the S.P.R.) a new form of "communication", now called "cross-correspondences", began to be received. The "messages" included matters that were unknown to the sensitives concerned: the possibility that these were of telepathic origin was practically nil. Some of the evidence was admirably reviewed in *Evidence of Personal Survival from Cross Correspondence* by H. F. Saltmarch (4/- from our Worthing office).

With the publication, in *Proc.* S.P.R., vol. 52, 1960, of The 'Palm Sunday' Case, the Countess of Balfour has carried this important development a step further and, in so doing, has placed the case for survival beyond reasonable doubt. This Case is unique and bears all the marks of a well-conceived purpose, persistently carried out over a period of thirty years, by the surviving founders of the S.P.R. and others, using non-professional sensitives of the highest moral character. There was a *group* of "communicators", a *group* of sensitives (who did not understand the "messages" they were receiving) and a *group* of investigators of the scripts (who came to realise the full significance of the "communications" only after some years had elapsed).

The chief "communicators" were Dr. Gurney (died 1888), Francis Maitland Balfour (younger brother of A. J. Balfour, died 1882) and Mary Lyttleton (died 1875); the chief sensitives through whom they transmitted their "messages" were Mrs. Verrall, Mrs. Holland, Mrs. Helen Verrall and Mrs. Willett; the investigators were Sir Oliver Lodge, Miss Alice Johnson, Mrs. Henry Sidgwick (elder sister of A. J. Balfour), J. G. Piddington and Gerald William, second Earl of Balfour. The compiler of the Case, which is based upon the love story of Mary Lyttleton (who died at the age of 24) and Arthur James, first Earl of Balfour (who died in 1930 at the age of eighty-one), is Jean Balfour, the Countess of Balfour.

The Case shows three main periods, i.e., 1901-13; 1913-18; and 1926-1930. The design of the "communicators" was to give a mass of fragmentary and symbolic material which would not be understood at all by the sensitives and which the exceptionally able investigators would find most difficult to understand *until* certain clues were provided in 1912 in the trances of Mrs. Willett. When these clues were released, the investigators were told by "Mary Lyttleton" to "Look back" over the scripts. Among the matters that had been communicated in these earlier scripts was a fact that was a mystery to the sensitives and a surprise to the investigators: it was that a tress of Mary Lyttleton's beautiful hair had been cut off during her last illness and was preserved in a silver box. A. J. Balfour had had this box made.

After 1912 attempts were made, through Mrs. Willett, to attract the attention of A. J. Balfour, but he was not at first enthusiastic about receiving "communications". Mrs. Willett described seeing three people at his death-bed, namely, his former sweetheart, Mary Lyttleton, his younger brother, Francis Maitland Balfour (who had gradually replaced Gurney as "Control", Mary Lyttleton being unversed in the intricacies of "communication") and Mary Lyttleton's brother (Alfred Lyttleton, the famous cricketer who died in 1913 and who began to join the "communicators" in 1914). The (discarnate) Francis told A.J.B. that Mary wished him to say, "You are never alone", that she herself was "absolutely alive and unchanged", and she was no longer "troubling about *evidence*" (as in the scripts from 1901 onwards) but just wanted his "*companionship*". The dying man "looked intensely happy" and said that he was "most profoundly impressed".

The alternatives, stated crudely for purposes of emphasis, are simple: *either* the surviving souls who were known as the Hon. Mary Lyttleton, Edmund Gurney, Francis Balfour, Henry Sidgwick, etc., held a committee meeting (or a series of such) and deliberately designed these remarkable "communications" to transmit matters that were within their knowledge, and deliberately arranged the sequence in which they were released (involving mystery until clues were provided in 1912), *or* the "sub-conscious minds" of the sensitives, all highly honourable ladies, held something like a committee-meeting and arranged to transmit matters of which they were normally ignorant! As the Countess of Balfour—and all the investigators—concluded, the former alternative, that of survival and communication, is by far the more likely. As "Gurney", "communicating" said, "To put on immortality is not to put off personality nor remembrance nor hope".

(*Continued foot of page* 9, *column* 1)

(The following is contributed by one of our members).

WHAT WAS JESUS LIKE?

The following description of Jesus Christ is taken from a MSS, a copy of which was, and probably still is in the possession of Lord Kelly. It was copied from an original letter of Publius Lentullus, President of Judaea, addressed to the Roman Senate, in the days of Tiberius Caesar.

Speaking of " A man of great virtue, named Jesus Christ who is yet living amongst us ", the letter goes on to say that He was " A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholder may both love and fear; his hair of the colour of a chestnut full ripe; plain to his ears, whence downwards it is more orient and curling, and waving about his shoulders. In the midst of his head is a seam or partition in his hair, after the manner of the Nazarites. His forehead plain and very delicate; his face without spot or wrinkle, beautified with a lively red, his nose and mouth so formed that nothing can be reprehended; his beard thickish, in colour like his hair, not very long, but forked; his look innocent and mature; his eyes grey, clear and quick.

" In reproving he is terrible; in admonishing courteous and fair-spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, and many have seen him weep.

" In proportion of body most excellent, his hands and arms most delicate to behold; in speaking very temperate modest and wise. A man, for his singular beauty, surpassing the children of men."

PALM SUNDAY CASE—(*continued*)

The very high evidential standard of some of the " communications ", the obvious indications of design and the remarkable perseverance of the " communicators " over a period of thirty years until their aim was attained are noteworthy features of this Case. It is also a noble and moving love-story. A.J.B. was of far too active an intellect to be a ready recipient of psychic impressions, but his sweetheart and his friends were not to be baulked. The Countess of Balfour and the S.P.R. deserve our gratitude for the publication of The ' Palm Sunday ' Case. This is a milestone in human history.

BOOK REVIEWS

The Silent Road. By Major Tudor Pole, O.B.E., (price 15/9 net, including postage).

The author of this outstandingly interesting book founded the Big Ben Silent Minute Observance, and is chairman of the Chalice Well Trust, Glastonbury, as well as being a member of our own Fellowship. He has had a remarkable life, as a soldier, industrialist and student of archaeology in Egypt, Palestine, Turkey and the Sahara. He is also a noted lecturer and author, one of his best known books being *Private Dowding*.

His latest book is unusually thought-provoking, and in his foreword the author tells the reader that " it should be read with a mind free from preconceived ideas or set opinions " New light is thrown on a number of important topics, including communion and communication, the dangers of psychic automatism (such as trance), the mystery of dreams, time and prevision, meditation, spiritual healing, the illusion called evil, and the problem of survival.

Some of the most impressive pages are those which record the author's illuminating and intriguing personal experiences. There was the doctor who left his body in Britain while he visited Major Tudor Pole lying ill in a houseboat on the Nile, and the instance where, through his gift of prevision, the author was able to change a certain verdict of " guilty " to one of " not guilty " in a manslaughter case.

Each chapter is of absorbing interest, and though some of it may rock existing cherished beliefs, the book demands the closest attention and unbiassed thought. R.M.L.

Nerves and their Cure, by C. Edward Barker. (16/9).

This book, written by one of our Fellowship members, is for ordinary people—victims of nervous illness. The nervous sufferer usually gets a very raw deal.

' What can I do for myself!' is the cry of every nervous patient. *Nerves and their Cure* provides a workable, down-to-earth answer. Free from technical jargon these pages give practical understanding and guidance to the victim of nervous trouble. He is able to get behind the scenes of his obsessions, phobias, hysterias, sleeplessness or depression and to recognise the ' pattern ' that makes for his nervous tension, fatigue and breakdown.

(*Continued next page*)

NERVES AND THEIR CARE—(*continued*)

But an intellectual grasp of his problem is not enough. This book helps the reader to acquire deep emotional 'insight' into the tricks of his unconscious mind, so that he can alter his nervous pattern of reaction and gain control and new health.

This insight comes by a variety of techniques he can practise himself. He learns how to observe his unconscious mind at work through the eye of his dreams, his phantasies, his peculiarities. He learns the wise use of relaxation, the conditioned-reflex, and a healthy attitude to faith.

Here is an invaluable handbook of recovery for the nervous sufferer. It is also of special interest to students, doctors, nurses, psychiatric social workers, and not least to the harassed mothers of young children.

The author is a lay psychotherapist practising in Hove, Sussex.

Challenge of the Unknown—exploring the Psychic World. By Louis K. Anspacher. (16/8).

This is an American book, written in 1947, though not published in England until much later. Its author studied philosophy under Prof. J. H. Hyslop, prominent in the American Society for Psychic Research, who initiated him into the subject. He is extremely well informed in modern science, and has a wide knowledge of literature, humanism and religion. The writing is clear and logical and would make an excellent introduction to psychics for the modern minded sceptic.

"The modern world", says Prof. Hyslop, "does not desire faith before knowledge or as a substitute for knowledge. It desires faith only as a shining re-inforcement of knowledge, after knowledge has reached the limits of its powers and exhausted itself"!

But he also sees the desperate *need* of the modern world for a real faith, when he says—"To those who may ask, 'What is the good of psychical research?' One may then answer 'If the tentative speculations of this new science could be completely verified, psychical research would bring a new faith into the world to take the place of the vast sense of fear, frustration and futility that, like a shadow, darkens the goal of all civilised human effort. The whole basis of life would be changed from satisfaction in economic well-being to blessedness in being aware, really spiritually aware, that though we need bread to live, man does not live by bread alone. And this would add a sense of real and abiding significance to our apparently futile hopes and faltering aspirations. At one time religion was able to do this. But for most of the modern Western World that period is past'."

BOOKS AND PAMPHLETS ON SALE

THE BIBLE AS PSYCHIC HISTORY—Rev. Maurice Elliott (15/9).

MAN IN SEARCH OF IMMORTALITY—Dr. C. R. Salit (27/6).

THE ENIGMA OF SURVIVAL—Professor Hornell Hart (21/-).

HERE AND HEREAFTER—Anthony Borgia (7/10).

THE SACRED MUSHROOM—Andrija Puharich (21/-).

SPIRITUAL HEALING—Dr. D. Caradog Jones (12/-).

WATCHER ON THE HILLS—Dr. Raynor C. Johnson (21/-).

OUR UNDYING SELF—Rev. F. W. Moyle (11/-).

RESURRECTION—Rev. J. D. Pearce-Higgins (2/2).

ANGELS SEEN TO-DAY—Rev. Canon Pakenham-Walsh (2/8).

THE CHURCH AND PSYCHIC SCIENCE—T. Rowland Powel (1/2).

THE SIGNIFICANCE OF PSYCHICAL RESEARCH—Dr. Katherine Wilson (1/9).

These prices include postage.

We do not necessarily endorse all statements in the books recommended, but there are few books which are not open to some divergence of opinion; and we believe in bringing to the notice of members worth-while books covering as many aspects of our subject as possible.

The Mind Readers. By S. G. Soal and H. T. Bowden. (30/-).

This book tells the absorbing story of two Welsh cousins, Glyn and Ieuan Jones, known to one of the authors from their infancy. Quite unexpectedly, in August 1955, on a visit to Snowdonia, Dr. Soal discovered that when the boy, Ieuan, seated behind a screen, was shown successively 25 cards bearing pictures of five different animals, Glyn was able to guess them with uncanny accuracy.

Eight weeks later in London, two well known psychologists watched him guess 18 cards right out of 25.

By August 1956 he was making almost daily scores in the twenties (including two perfect scores of 25/25) when seated 100 or 150 feet away from Ieuan who was watched closely by various observers.

It is safe to say that the boys' performance is unrivalled in either Europe or America.

The story has its human aspects for it vividly describes the difficulties, frustrations and clashes of temperament with which the experimenters had to contend during their two years' study of the case.

THE CHURCHES' FELLOWSHIP BOOK CLUB

We are glad to be able to announce a new and important development of the work of the Fellowship in the formation of a Book Club by which members will be able to obtain new books at a reduced price.

The first publication will be *The Supreme Adventure* by Dr. R. Crookall, D.SC., with a Foreword by Sir Cyril Atkinson. In this meticulously compiled volume Dr. Crookall has brought together, from a great many different quarters, what purports to be personal testimonies of the experience of death and survival. Taken together they form an impressive body of evidence, whatever interpretation the reader may put upon them. Dr. Crookall is an eminent scientist and a student of psychical research of many years standing, and no one is better fitted to present such an anthology.

He took psychology among the subjects for his D.SC. degree and although he thereafter specialised in biology he maintained his original interest in psychological subjects, and has since been engaged in far-reaching analyses of 'communications' purporting to come from the Other Side through sensitives, to determine what truth could be gleaned from them. In *The Supreme Adventure* Dr. Crookall analyses what the 'dead' say happened to them during, and soon after, their transition.

Another book by Dr. Crookall is shortly to be published entitled *The Theory and Practice of Astral Projection* in which he analyses what happens to people who are able to leave their bodies temporarily. This too will be obtainable from our Worthing office price about 30/-.

The Supreme Adventure will be available in December to members at the reduced price of 13/4d. including postage, by filling in the form which should be posted together with P.O. or cheque for this amount to our Worthing office. The retail price of the book to non-members is 19/6d.

MORE NEW STUDY GROUPS

More new Study Groups have been formed, including Ashtead (Surrey), Sevenoaks, Newcastle-upon-Tyne, and Glasgow. The honorary secretaries are as under:—

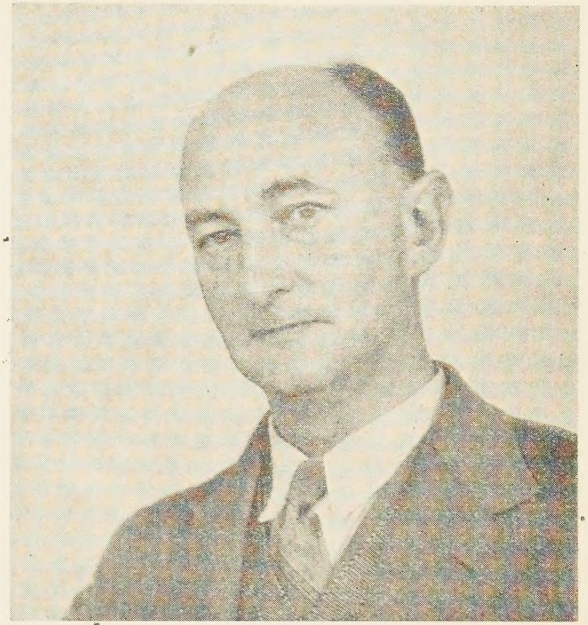
Sevenoaks: Mr. R. M. Denning, 32 Bayham Road, Sevenoaks.

Newcastle: Mr. J. Patrick, 6 Ronald Gardens, Hebburn, Co. Durham.

Glasgow: Miss S. Macdonald, 9 Elie Street, Glasgow.

Ashtead: Miss N. Cubitt, 21 Woodfield Lane, Ashtead. (meetings 2nd Friday in each month, at 3 p.m. and 8.15 p.m.)

All Fellowship members within reasonable distance of these new Groups will be welcome, if they will write to the respective secretaries.



DR. R. CROOKALL, D.SC.

THE CHURCHES' FELLOWSHIP BOOK CLUB

Please send me a copy of *The Supreme Adventure* by Dr. R. Crookall. I am a member of the Fellowship and enclose cheque/P.O. for 13/4d.

Name .....

Address .....

ANNUAL GENERAL MEETING GOOD PROGRESS REPORTS

Before starting the business programme at the Sixth Annual General Meeting at Caxton Hall, members stood in silence for a few moments as a tribute to their late Vice-President, Canon Pakenham-Walsh.

Col. Lester, who took the Chair, called on the President, Sir Cyril Atkinson, to make the opening remarks on the work of the Fellowship and the general subject of psychical research.

Sir Cyril said that he found the work of the Fellowship of absorbing interest, and even more than that—of vital importance. It was our duty to spread the knowledge that death is not the end, but a beginning. If we have evidence, we must talk to people about our experiences, and let it be more widely known.

(*Continued next page*)

In presenting the Chairman's annual report, Col. Lester made reference to the two great losses the Fellowship had suffered, in the physical sense, from the passing during the year of the Rev. Maurice Elliott and Canon Pakenham-Walsh, but we were all convinced that they were now helping us even more actively from the Other Side. He paid tribute to the fine work being carried out by Mr. Elliott's successor—The Rev. Bertram Woods.

Speaking of the successful Regional Annual Conferences that had taken place during the year, he thought these were of the greatest importance, giving the opportunity as they did for so many of our members in scattered and isolated districts to meet together in discussion, hear first class lectures and feel they were taking a personal part in C.F.P.S. activities. The conferences also proved good propoganda value.

Col. Lester had felt very encouraged by the visits that Mrs. Lester and he had paid to a number of the Study Groups in different parts of the country, and to see so much enthusiasm and activity. The formation of more and more new Groups was a vital aspect of the Fellowship's march forward. But the success of the Groups depended very largely on good and experienced leaders. This past year we seemed to have been recruiting particularly valuable members, from whom we would be able to select the right leaders for the many new Groups to be formed in the near future. He thought it wise for all speakers from H.Q.—when they visited new Groups—to stress that the study of psychical phenomena should always be regarded as a " gateway " that enabled the higher doorways of mysticism and spiritual awareness to be opened to us, and taught us how to find eventually direct guidance within ourselves.

Col. Lester paid tribute to all those members throughout the country who were working so hard behind the scenes for the Fellowship, including all those who gave generous hospitality and accommodation to speakers who visited their Groups. He paid especial tribute to Mrs. Vivian, who year after year had taken on the work of arranging all accommodation at the London Conference, the bookings for the Annual Dinner, and still continued to allow her home to be used as our London address for correspondence and telephone calls. She also gave the whole proceeds of the sale of her books to the Fellowship.

Finally, he said how we all realised that the smooth working of our administration from H.Q. was due to the able and devoted work of our Assistant Secretary, Miss Alice White.

Presenting the Hon. Secretary's report, the Rev. Bertram Woods said he felt convinced we were moving forward; nothing spectacular, but a steady, secure, quiet expansion, which is what we needed, and he looked to the coming year to see this expansion made even more manifest. Mr. Woods spoke of the various Study Groups he had visited during the year, and of the syllabus of study for the Groups, adding how useful it was proving to many of them to have the use of the growing library of tape recordings, as a basis for discussion.

He reported on the work of the Healing Committee, and the vast task they had been undertaking in the 2-years' investigation which was now nearing completion, and on which a fact-finding panel would shortly be sitting. He paid tribute to the work of the honorary secretary, Mrs. R. M. Lester.

There had been over 300 new members during the year, and fresh enquiries were now coming in every week.

In conclusion, he said that we had learned many useful lessons and gained a clearer vision of our mission. An important thing was that we are steadily commending ourselves to the folk for whom we came into being, namely, Church members. We pray for God's guidance that the coming year may be a period of real advance—spiritually in our work, and organisationally in the acquiring of a London headquarters.

The Quarterly Review.

Miss A. E. White presented the Financial Statement (as set out on back page of this issue). The cost of the *Quarterly Review* was £339 a year, nearly 3/- per member, and it was pointed out that this was included in the annual subscription. On the other hand more copies had been sold to non-members last year, the receipts being £100 as against £43 the previous year. It was hoped to increase this circulation, and also the size when funds permitted, as it had considerable propaganda value.

The carefully selected advertising campaign was having good results in interesting clergy and ministers. Donations were a little down on the previous year, but it had to be remembered that many members had contributed to the Maurice Elliott Memorial Fund (to the extent of £300), and we had other separate donations of £60 to H. Q. Fund, £50 towards the cost of the *Quarterly Review* from an appreciative reader, and £46 for a tape recorder for the Worthing Office.

The Research Work.

The Rev. J. D. Pearce-Higgins, chairman, presented the Research Committee Report, and stated that during the year a good deal of useful work had been carried out. One task was the drawing up and sending out a questionnaire to mediums. This brought in a large number of replies, and the contents are being studied and will be reported upon in due course.

The Committee had also studied reports of the excellent research work being undertaken by the Leeds Group, who are in a fortunate position of being able to conduct more organised research than H.Q. Committee in London, under the able leadership of the Rev. Dr. Macdonald and other members of Leeds University.

Owing to pressure of parochial work, the Rev. J. M. James had to resign from the post of honorary secretary (but not from the Committee), and his place was taken by the Rev. A. Barham of Rugby. The last two meetings of the Committee had been mainly devoted to dealing with the draft of an introductory pamphlet for Study Groups which Miss Frances Banks took under her wing. The meetings of the Committee have provided an excellent opportunity for its members to discuss all matters pertaining to the work of the Fellowship and generally to keep their fingers on the pulse of the work being done in the psychic field by our own and other societies. Three members of the Committee are busy writing books, Miss Banks, Mr. Woods and Mr. Pearce-Higgins.

The election of Officers and Council then took place. As there were no other nominations for President, Chairman, Vice-Chairman, Honorary Secretary and Treasurer, these were re-elected en bloc. The Chairman obtained the approval of the meeting that the vacancy of Vice-President occasioned by the passing of Canon Pakenham-Walsh, should be filled at the discretion of the Council.

Alterations to Constitution.

An interesting discussion then took place on the proposed alterations to the Constitution recommended by the Council to the General Meeting. Most of these were formal amendments to bring the Constitution up to date, but the main ones were the re-wording of Objects (i) and (ii) (h) and (iii), and the membership qualification.

It was unanimously approved to re-word (i) as follows:—

" To encourage the study and investigation within the Christian Churches of psychic and scientific

(*Continued on back page*)

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ANNUAL GENERAL MEETING (*continued*)

discoveries and their possible relevance to the Christian faith."

This made (iii) redundant, which it was agreed to delete, and to substitute:

"To study Spiritual Healing in all its aspects."

It was agreed to amend (ii) (h) as follows:—

"By the dedication and fostering of psychical and spiritual gifts."

For some time it had been felt that Clause 4, defining qualifications for membership, had been too restricted, and after long discussion in Council the following amended Clause was submitted to the General Meeting and carried:—

"There are two classes of Members, called respectively Members and Associate Members. Those eligible for Membership must be members of Churches affiliated to the World Council of Churches or belong to a Church of the orthodox tradition which holds Jesus Christ as Lord and Saviour of the world. Members of other Christian churches and such persons not falling within the categories aforesaid shall be eligible for Associate Membership as the Council shall from time to time think desirable."

It had been found that restricting membership to members of churches affiliated to the World Council of Churches excluded members of a number of other orthodox Christian churches which were not so affiliated. The amended Clause now remedies that.

The last item: "Any Other Business," brought forth a useful and lengthy general discussion on various matters from the body of the Hall. Mr. Gilham asked if contact was made with local clergy to let them know that healing was going on. The Chairman replied that this was done, mainly through the Study Groups in their own areas and also by our Area Organisers.

As the Healing Committee's Report had been included in the Annual Report given by Mr. Woods, Mrs. Lester answered a number of questions concerning the Fellowship's healing work. She said that although our main work was Absent Healing, a few Groups and individual members were also doing contact healing, and other Groups were now running weekly Healing Services in the parish churches. She appealed to all those who applied for healing to report progress or otherwise, as in the majority of cases it was found that no further news was received from the patient after the initial request.

A motion was submitted by Mr. G. N. P. Stephenson, and seconded by the Rev. Charles Harrington: "That this Fellowship should set up a Committee to investigate all claims by individuals to have seen or contacted occupants of extra-terrestrial space-craft, and to attempt to communicate with the possible occupants of such craft." An objection was made from the floor that such a motion did not fall within our terms of reference, but the Chairman ruled otherwise and allowed the motion to be debated.

A lengthy discussion followed, in which it was evident that many members were interested in this subject, but it appeared that we had not sufficient qualified members to form a Committee at present. It was proposed that members interested should send in their names to H.Q., and also any who had already collected findings on U.F.O. should send these in when it could be considered what value they had. The original motion was put to the meeting, but was lost, and Mr. Stephenson then stated that he agreed with the proposal put forward, which offered the subsequent possibility of forming a sub-committee of our Research Committee to study findings on this subject. Miss Frances Banks suggested it would be of interest to have a lecture by an expert on Flying Saucers, and test what response we got from members.

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31st March, 1960

1959				
£		INCOME		£
1381		Subscriptions and Donations	1361	
200		Collections and Receipts at Meetings	241	
43		Profit on sale of Literature	62	
43		Receipts for *Quarterly Review*	100	
171		Income Tax Repayment (Covenants)	172	
13		Bank Deposit Interest	11	
45		Interest on 4½% Defence Bonds	45	
5		Profit on Sale of Christmas cards	6	
—	1901	Conference (net surplus)	14	2012
		EXPENDITURE		
212		Printing, Stationery and Postages	244	
122		Meetings (including Hire of Halls)	165	
4		Publicity	—	
79		Travelling Expenses	89	
936		Salaries and Expenses	965	
26		Accountancy Honorarium	26	
323		Cost of Production and distribution of *Quarterly Review*	339	
137		Office Rent, Light, Heat and Telephone	136	
14		Depreciation of Equipment	13	
83		Miscellaneous	90	
8	1944	Conferences (net cost)	—	2067
	£43	EXCESS OF EXPENDITURE OVER INCOME FOR THE YEAR		£55

BALANCE SHEET AS AT 31st MARCH, 1960

	775	Cash at Bank		729
	96	Debtors and Payments in Advance		123
	130	Equipment (original cost £186)		117
	1000	Investment: £1,000 4½% Defence Bonds		1000
	2001			1969
85		*Less*: Creditors	36	
2235		Headquarters Fund	2298	
27	2347	Advertisement Fund	36	2370
	£346	DEFICIENCY		£401
		Accumulated Fund:		
	303	Deficiency at 1st April, 1959		346
	43	*Add* Excess Expenditure for the Year		55
	£346	DEFICIENCY		£401

Published by The Churches' Fellowship for Psychical Study, and Printed by The Devonshire Press Ltd., Higher Fleet Street, Torquay